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Tarīm are the Ahl Bā Ḥuraiš, also the Tarīm grave-diggers [2], and two fifths to the other ḥaddāmīn. The owner of the house customarily gives some of his portion away, but my informant did not remember exactly how much this is, or to whom it is given. Apart from the foundation sacrifice, the owner will also make a separate ḍiyāfah or entertainment in his own house, killing a sheep or two there.

When you have finished setting in position the beams which act as lintels to the windows, exits, cupboards, etc., on the ground floor, and which are known as taisūrah (pl. tayāsīr) or mafḳir), a sheep is usually slaughtered on the corner tayāsīr. The feast given at this point is known as Ġadā al-Tayāsīr [3]. The blood lies on the tayāsīr, and the Djinn drink. Being grateful to the lord of the house, they leave him alone, and protect him from the other Djinn [4]. If however you should happen to be a poor man, you may not be able to afford to slaughter an animal on this occasion, but you give the workmen a meal. At least, in the past you gave the workmen a meal, but as they brought their children etc., with them, you used to find yourself giving thirty a meal, instead of ten or twelve. So this practice has now ceased, and a bargain is made that the men get food in kind, and money to buy meat, instead of having a meal provided for them.

At the placing of the cross-beams on top of the wooden or stone columns (tarkūb ishum, or ta'ḳīd ishum), the master of the new house provides a ḍiyāfah known as Ġadā Tarkūb Ishum, and also

[2] Cf. my article in *Le Muséon*, 62 (1949), p. 159.

[3] Ġadā is used in the Wādī Ḥaḍramawt and Wāḥidī territory to denote food provided in kind for an employee as part of his contract.

[4] I have a pamphlet by 'Abd al-Ḳādir b. Muḥ. al-Šiblī of Ḥabbān where it was given me, entitled Toko «Singapore» (Singapore, 1352 H.) which mentions slaughtering on ('alā) the feet of the bride and groom at the Lailat al-Zafāf when the bride comes to her husband's house. Those who cannot buy a beast to sacrifice (ḏabīḥah) break eggs at their feet, a custom common enough in Ḥaḍramawt where I have often seen eggs lying broken outside rooms in which newly-born children lay. An opinion on the practice is cited. « If the ḏabīḥah is slaughtered at the feet of the bride and groom, its religious injuriousness is known, for it is slaughtering out of fear of something other than God, such as the Djinn or the Šaiṭān. This arises from the belief that if the ḏabīḥah is not slaughtered, then a touching (mass) from the Djinn will befall them. Slaughtering at that time is therefore forbidden. »

a gratuity (dihn, lit. oil, sesame-oil being intended [5]) for the carpenter (naǧǧār), and the architect mu'allim. In Tarīm I dealt with a carpenter called 'Awaḍ Bā Ḥaŵān of the Āl Bā Ḥaŵān all of whom were carpenters, apart from a few silversmiths. 'Awaḍ knew of eight ancestors who were carpenters. This gratuity (taġrīb) *pourboire* or *douceur* is usually a riyāl or two [6]. One says for instance, DI ḳahwah lak, 'this is a little present for you', or Bā A'ṭīk ḳahwah yābisah, 'I'm going to give you a little present of money'.

When the house is actually being built, the neighbours bring the ḥaddāmīn who are working on it a copper kettle (dallah [7]) full of coffee, as an ikrām lak, 'a kindness to you', as master of the house. In Tarīm being a neighbour implies unwritten duties rather more obligatory than such kindnesses as obtain between neighbours in Western Europe. Each time the coffee comes the workmen halloo (yiḥawwilūn), and sing formulae of the type quoted supra, and they cease working until they have finished the coffee [8]. The people of the Quarter [9] used to make a big copper ṭuss (derived from the Persian taŝt) of ḳahwah, carried in a basket with two handles, for the builders, as a kindness to the owner of the house (ikrām li-ṣāḥib al-bait) at the Day of the Foundation (Nahār al-Sās). In return the master of the house would give them a little money present.

When the doors and windows of the house are completed, the carpenters get a meal (ġadā) or entertainment over and above their salary. At the completion of the building of the house, the mu'allim gets a customary present (luh 'ādah) which is called ḳuṣū'ah, and which is usually about ten riyāls. The term is applied to any such present given to terminate a job of work, or to terminate an engagement.

There is a law (ḳānūn) amongst the carpenters, (and one similar amongst the builders), that if you are tired of your carpenter, or

[5] In Aden bribery is euphemistically known as ḥaḳḳ al-salīf, ḥaḳḳ al-ḳahwah.

[6] For the riyāl or Maria Theresa dollar, see R. ANDREE, *Zur geographischen Verbreitung des Maria-Theresa Thalers*, *Mitt. der K. K. Geogr. Gesellschaft in Wien*, xvii (1874), p. 267-71.

[7] A small example of the South Arabian dallah, I brought back to the Museum of Archaeology and Ethnology, Cambridge.

[8] Ḥaḍrami coffee is made from the husk, a few berries, ginger and other spices.

[9] See my article in *Le Muséon* cited above.

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fall out with him, or find that he is not doing his work properly, you give him ḳuṣū'ah, and then dismiss him. Unless you do so, you will find that another carpenter will not come and work for you. If you tried to employ a different carpenter the latter would ask about the first carpenter and make sure that he obtained his ḳuṣū'ah before he left you. The Bā Sumbul (or Sumbil) who make stone querns, pestles, and work stone of all kinds, and the Baḳḳārah (cattlemen, ploughmen) will not allow you to change the particular member of their group who works for you at all. The only exception made is if you have had to dismiss the man you were employing, for laziness, incompetence, or disobedience; then you inform the next man you wish to employ of your reason for dismissing his predecessor. The new employee in turn ascertains from the man you have just dismissed that what you say is true, and if your case is just, he will come and work for you. This system is however confined to the two classes last mentioned only. The poet 'Askūl says : —

Wa'rdja' takhabbar 'ala 'l-waḳḳār
Lī šāll mawḳaruh li-'l-aḥdjār
Bā Šumbil illī yabī' al-sufūn.

Come ask about the stone worker
Who to the stones bears his hammer
Ba Sumbil who sells column-drums.

This faḫīdah of the Bā Sumbil has the moropoly in making stones for columns (safan), pestles (ḳuṣrah), etc. They live in the suburb known as 'Aidīd. They do not allow any one else to carry on this work, and I am informed that they can even take people to court for infringing on their monopoly. The Baḳḳārah too have a similar monopoly in their profession.

As evidence of the power of the guilds of workmen in Tārīm the following incident is relevant. Some time before the advent of the British to Ḥaḍramawt, the Sultans of Tarīm, some of the wealthier saiyids, and others who were then constructing the large palaces for which it is famous, determined to lower the wages of the builders there. So they brought them together, and told them that they had resolved to make a reduction (nuḳūān) in their wages. The builders refused. The Kathīrī Sultan however, consenting that